to be immortal, that is, undesttf&yable. *This Anaximenes said to be air, Thales to be water, but Ahaximander, a certain middle thing; some one thing, and some another." KalovSlv

(TTOV ^)TJ(TIV, £V *TYf KO.ff ^flCLQ* TTtploS^ TOVC *TT^TOVQ* JUT?

aavrag ry fi^crrrj/cwa rwv 6Xa>v Suvd/m, EV rwv oroisrctwv, O7T£p av UTTOTrrevev £Kaoroe, *airiov* rote flXXoi£ Tt'etvai, TOVTO fvWc /cat 0£ov wovoTJftrac* And Aristotle in this passage tells us, that it is no wonder, if they, who did not attend to the active cause, that presides over the universe, did look upon someone of the elements (that which each of them thought to be the cause of all other things) as God. But as they, considering only the material principle, conceived that to be the cause of all things; so Anax-agoras supposed mind to be the principle of all things, and Empedocles, friendship and contention.—

xxiii., But to make it further appear, that Anaximander's philosophy was purely Atheistical, we think it convenient to shew what account is given of it by other writers. Plutarch, in his Placita Philosophorum, does at once briefly represent the Anaximandrian philosophy, [1] and censure it after this manner: *'Ava^i-* -ia>.i.c. *3.*

* / A ~ >r , , , ^ , „

P- 875. torn.

fiavofog ^>r;crt, *rwv* ovro)v *rrjv* ap^ijv £tvat *TO airu-* u. oper. •

pov, l/c *jap TOVTOV iravra* ytvfiorSai, *Kal slg rovro* Travra ^0£tp£or0ai, 8to /cat *ytvvcKiOai aireipove* KOCTJUOVC, ^aJ *waXiv* ^0€ip£<r0ai* \£-y£i *ovv* Sia *n* aTrapoi; fffrtv, Jva fiij fX-T) *yev£crig* 77 *v^iarap^vr)' afiapravu* Sf *ovrog9 ryjv fj&v* aTTO^aevojUEVoc? TO ^£ *TTOIOVV alriov* avatptuv^" r^o oe

ic\x • *r| | -n <r| > t » ^' <M * <t|

"*

ovo£v aAAo, 17 vArj *&GTLV. ov* ovvarat o£ 17 vAt; €tvat

av ^tij TO -n-otovv V7ro/c£i?rai* Anaximander the Milesian affirms Infinite

to be the first principle; and that all things are generated out of it, and